THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŠAIVA-SIDDHĀNTA Philosophy and Mysticism, Prognostic Astronomy, Indo-Dravidian Culture, &c., &c.

V. V. RAMAṆAN,

F.Z.S(LOND.); O.M.D.S.F.V(BERLIN); M.O.S.M.F(PARIS; ETC., ETC;
DIRECTOR OF 'THE AGAMIC BUREAU'; CORRESPONDING DIRECTOR
OF 'THE ORIENTAL PROGNOSTIC OBSERVATORY'; ETC., ETC.

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A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. X. JUNE, 1910. No. 12.

AN EUROPEAN ORIENTALIST ON THE ĀGAMĀNTA.

Dr. L. D. Barnett, M.A., LITT. D., of the British Museum, delivered recently a lecture on the origins of the Āgamānta in the rooms of the Royal Asiatic Society of London, of which a well-worded summary appeared in *the Hindu* of the 5th May. He is probably the only scholar now living, whose equipments in Sanskrit and Tamil are of equal reliability, and his utterances, consequently, are entitled to our warm and sincere consideration. His labours in the field of Buddhist Sanskrit and Pāli, and deep acquaintance with the various divisions of Indian Philosophy and Thought, are of a unique order, and, combined with this, he wields a mastery of cultured English diction, which sometimes approaches the best forms of prose-poetry, in sound and sense. In the lecture under reference, he recognised a Northern School as well as a Southern School for the Āgamānta, identifying the Pratyabhijñā of Abhinavagupta as the latest crystallization of the Northern, and the Śaiva-Siddhānta of Aghoraśivāchārya and Śivāgrayogin as the full-blown blossom of the Southern. At the back of both the Schools, the Śvetāśvatara-Upanishat—which is a puzzle to many orientalists from the distinctly mystic character of its soundly enunciated doctrine, and which is *the* leading scripture on which Śrī Nīlakaṇṭha-śivāchārya takes his stand in his exposition of Vyāsa's Brahma-sūtras, barring, perhaps, the Taittirīyamahopanishat—is said to stand as the chief source of inspiration.

The Divyāgamas which are twenty-eight in number, originally evolved in the character of exegetics or explanatory disquisitions on the teachings adumbrated in the Švetāšvatara-Upanishat. The origins of the Āgamānta are, therefore, as old as the Upanishats themselves, although the first landmark of its separation as a doctrine of markedly spiritual genesis and real introspective experience, is represented by the Švetāšvatara-Upanishat and the Divyāgamas. The above constitutes the sum and substance of Dr. Barnett's view.

The title of Prof. Barnett's lecture, or rather paper, was "Šaiva-Siddhānta", and the immediate occasion therefor was the *Paramārthasāra* of Abhinavagupta which the learned Doctor is publishing, with a Translation and Notes, in the Journal of the Royal Asiatic Society. The *Paramārthasāra* is a work of the 13th century A.C., and the form of religious belief outlined therein, is nothing else than what passes under the name of "Šaiva Siddhānta", in South India and elsewhere. In origin, this important system is, according to Dr. Barnett, connected with the ancient speculative movement which has, for its literary monument, the Sanskrit Upanishats. "At some date", to quote the summary that appeared in *the Hindu*, "possibly about the beginning of the present era, and most probably not later than the 5th century, the inchoate idealism of the older Upanishats was harmonised with the growing belief in the Reality of the Material Principle in Nature. The chief literary document in this concordant was the Švetāšvatara-Upanishat, and this body of ideas gradually developed in Kashmir into the *Spanda* and *Pratyabhijñā* Schools, meanwhile filtering down, through various channels, into the hands of the Dravidians, for whose ancient cults it supplied a theological basis. The *Pratyabhijñā* was finally codified about 1000 A.D. In that form it passed, through Āgamic and other channels, southwards, notably into the Kanarese country in the middle of the 12th century, and reappeared, at the beginning of the 13th, as the basis of the Tamil Siddhāntam". Dr. Barnett pointed out, in other words, the essential identity of the Northern and Southern

Schools, suggesting that they are alike derived from the teachings expressed in the Svetāšvatara-Upanishat, and that *the Southern doctrines were finally moulded into their classical forms under the influence of the Pratyabhijñā of Abhinavagupta.* Dr. Barnett is the Keeper of Oriental Books and Manuscripts at the British Museum, and, as such, has exceptional facilities to obtain and study all the rare works connected with the evolution of the Āgamānta. His pronouncement, therefore, is of a weighty character, and we should look upon it, with due deference thereto. The summary we have given has the additional support of a letter that he recently addressed to us, in the course of which he gracefully adds, "But I am very pleased that you are working upon the Bhāshya of Šrīkaṇṭha and the Āgamas. The field is one that promises rich harvests to the critical student".

It is now clear why we have to search for the Āgamas in Kashmir, Nepaul, United Provinces and Oudh, the Southern and North-Western parts of the Bombay Presidency, the Kanarese districts and elsewhere, and why we can afford to be hopeful of yet finding some of the rare, or hitherto unseen Āgamas, beyond the confines of this Presidency. And hence Dr. Schrader's note of approval* *re* the migration to the South, of the Šaiva Philosophy of Kashmir, is not without circumstantial, if not positive evidence. The land of Thomas Moore's "Lalla Rookh"—Kashmir—which was called by the ancient Persian poets, "The Garden of Paradise", and which is styled, "The Emerald set with Pearls", by Miss Florence Parbury, because of its rich green rice-fields, surrounded by the everlasting snow-capped mountains, is thus the head-centre of the *Spanda* Mysticism and *Pratyabhijñā* Philosophy, the ancient stronghold of the God-Taught Doctrines of the Āgamānta. Deservedly has this beautiful Land of sunshine, fruit and flowers been named by the Sages of India, "The Bhū-Kailāsa" (='the earthly paradise' or 'the

*A Descriptive Catalogue of the Sanskrit Manuscripts in the Adyar Library, Preface, page ix, note †, *q.v.*

Garden of Eden'), with a marked reference to the Mount Kailās which forms a happy foil to its ravishing and spiritualising scenery. It is a glorious land of divine possibilities, and was, as well-known to most students of Indian History, the health-resort of the Kings and Queens of Delhi. François Bernier, who went to Kashmir in 1664 with the royal suite, relates that, on arrival, a bard presented a poem to Aurungzebe, describing the country as follows: "The summits of the higher and more distant mountains were clothed resplendently in white, and the minor and more contiguous, preserved in perpetual verdure, and embellished with stately trees, because it was meet that the mistress of the kingdoms of the earth, should be crowned with the diadem whose top and rays were diamonds issuing from a base-work of emeralds".

It may be mentioned in this connexion that the *Agamānta* is variously known in different parts of India as *Rāddhānta*, *Rādhyānta* and *Siddhānta*. Again, *Šakti-Višishṭādvaita*, *Šivādvaita-Siddhānta*, *Šuddhādvaita-Šaiva-Siddhānta*, *Šiva-Siddhānta*, *Šaiva-Šiddhānta*, *Šaiva-daršana*, *Vaidika-mahāpāšupata*, *Mantra*, *Tantra*, *Spanda*, *Pratyabhijñā*, *Vīra-māhešvara* and the like, are also the many-coloured appellations under which the doctrine of the Āgamānta is propounded in diverse authoritative works. But the core of the Āgamānta, whatever may be the form in which its teaching may manifest itself, is always Mysticism of the highest quality, as its bed-rock is formed by the Twenty-Eight Divyāgamas or Šaivāgamas of spiritually supernal origin. We pointed out in the course of two lectures, which we delivered at Madura in September last, and the Syllabus* of which was issued as a Bulletin by the "Madura Hall of Theosophy", that the Šaivāgamas are not later in point of time than the First Buddhist Council. We need not here traverse the ground of arguments, historical, epigraphical and literary, that were employed in those lectures, as the curious may refer to the published Syllabus for their edification. It is to

* This was reprinted in "The Light of Truth", Vol X, pp. 118-122.

us, however, a matter for just pleasure and confirmatory conviction, that Dr. Barnett has amply ratified the position we took up in the Madura lectures, as regards the Northern origin of the Āgamas, and the Kashmirian environment of the earliest noble spirits who, from first-hand knowledge of the "mysteries" of the "Kingdom of Heaven", revealed the Āgamas as the only "Books of Light".

The Pratyabhijñā to which Dr. Barnett invites attention as being the parent-stock of the finished mysticism of the Southern Šaiva-Siddhānta, as well as the Vīra-māhešvara doctrine of such Šakti-Višishṭādvaitins or Šivādvaita-siddhāntins as Nijaguṇašivayogin, Svaprabhānanda-šivāchārya and others, is dealt with in a partial and sketchy fashion in Chapter VIII of Mādhava Āchārya's Sarva-daršana-šaṅgraha. Utpalāchārya, the son of Udayākara, Somānandanātha, Abhinavagupta and Vasuguptāchārya, are the four pillars of the *Pratyabhijñā* which is known also as *Spanda* in its highly introspective and practical phases. The Northern School decorates its *illuminati* with the title of Māhešvara, just as the Southern distinguishes its "sanctified-in-spirit" by the customary term of respect, "Šivāchārya". In fact, "Māhešvara" is the special name given to the followers of such schools as accept the twenty-eight Āgamas as a Revelation, and worship the Lord under His mystic name, "Šiva". What the "Šiva-jñāna-bodha" of the Rauravāgama is to the Southern Āgamāntins, the same is the book of Šiva-Sūtras" to the followers of the *Spanda*. It may be explained that *Spanda* is the Ultimate Supporting Principle of the manifested prapañcha, which is none other than "Šiva". The "Šiva-Sūtras" were originally "revealed" to Vasugupta by Paramešvara Himself, and Vasugupta taught them to Bhaṭṭa Kallaṭa and a few others who were the disciples of Vasugupta. Vasugupta also epitomised the same teachings in his *Spandakārikā* which was published, some years ago, along with the Commentary called *Spandapra-dīpikā* of Utpalāchārya, as Vol. XVI of *the Vizianagaram Sanskrit Series*. But the Spandakārikā is, by one set of authorities, fathered upon Bhaṭṭa Kallaṭa, the disciple of

Vasugupta. The above-mentioned Šiva-Sūtras are most unreservedly and lucidly explained by Kshemarāja in a Bhāshya, and the composite work, including the Sūtras and the Bhāshya, goes by the name, "Šiva-Sūtra-Vimaršiṇī". Unless one reads the "Šiva-Sūtra-Vimaršiṇī" for oneself, it is not possible to form a definite idea of the exceedingly ancient bearings of the Šaiva-Siddhānta. The enormous number of books which Kshemarāja lays under contribution in the course of his illuminative Commentary, shows the maturity of development the Mahešvara doctrine had reached, centuries before Vasugupta himself.

According to Bühler's *Tour in Cashmere,* Abhinavagupta lived in the beginning of the elventh century A.C. He wrote a Commentary on the *Pratyabhijñā-šāstra*, the first sūtra of which runs :—

कथंचिदासाद्यमहेश्वरःस्या-
द्दास्यं जनस्याप्युपकारमिच्छन् ।
समस्तसंपत्समवाप्तिहेतुं
तत्प्रत्यभिज्ञामुपपादयामि ॥

This Pratyabhijñā-šāstra is apparently the work of Utpala, the son of Udayākara, and probably a digest of the "Šiva-Sūtras" themselves. Utpalāchārya is also the author of *Šivastotrāvaḷī* which has been published with the Commentary of Kshemarāja in *the Chaukhambā Sanskrit Series.* This Kshemarāja, the annotator of the *Šiva-sūtra-vimaršiṇī* alluded to above, is also the author of the Gloss, *Spanda-nirṇaya*, on the *Spandakārikā* of Vasugupta (or, perhaps, of Bhaṭṭa Kallaṭa). Somānandanātha is the talented author of *Šiva-drishṭi*, the most limpid exposition of the "psychoses" described in the well-known precepts of the *dašakāryāṇi* of the Saiva-Siddhānta. And the Paramārthasāra of Abhinavagupta, the edition of which, with a Translation and Notes, has been announced to us by Dr. Barnett, bids fair to be one of the best *exposé* extant of the Higher Mystic Teachings of the Divyāgamas.

V. V. R.

—

THE ĀDHĀRAS AND THE KUṆḌALINĪ
OR
FORCE CENTRES AND THE SERPENT-FIRE.*

THE ETHERIC CENTRES.

In each of our vehicles there are certain force-centres which in Sanskrit are called chakrams—a word which signifies a wheel or revolving disc. These are points of connexion at which force flows from one vehicle to another. They may easily be seen in the etheric double, where they show themselves as saucer-like depressions or votices in its surface. They are often spoken of as corresponding to certain physical organs; but it must be remembered that the etheric force-centre is not in the interior of the body, but on the surface of the etheric double, which projects a quarter of an inch beyond the outline of the denser matter.

The centres which are usually employed in occult development are seven, and they are situated in the following parts of the body: (1) the base of the spine; (2) the navel; (3) the spleen; (4) the heart; (5) the throat; (6) the space between the eyebrows; and (7) the top of the head. There are other force-centres in the body besides these, but they are not employed by students of the White Magic. It may be remembered that Madame Blavatsky speaks of three others which she calls the lower centres: there are schools which use these, but the dangers connected with them are so serious that we should consider their awakening as the greatest of misfortunes.

These seven are often described as corresponding to the seven colors and to the notes of the musical scale; and in the Indian books certain letters of the alphabet and certain forms of vitality are mentioned as attached to each of them. They are also poetically described as resembling flowers, and to each of them a certain number of petals is assigned.

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* Reprinted from the *Theosophist*, May 1910. The author of this paper is Mr. C. W. Leadbeater, the well-known practical occultist, and our object in reprinting it is to show to our readers how the teachings of the yoga-pāda of the Agamas are explained from the Theosophic view-point. —*Ed. L. T.*

It must be remembered that they are vortices of etheric matter, and that they are all in rapid rotation. Into each of these open mouths, at right angles to the plane of the whirling disc or saucer, rushes a force from the astral world (which we will call the primary force)—one of the forces of the Logos. That force is seven-fold in its nature, and all its forms operate in all the centres, though in each of them one of the forms is always greatly predominant.

This inrush of force brings the Divine Life into the physical body, and without it that body could not exist. These centres through which the force can enter are therefore actually necessary to the existence of the vehicle, but they may be whirling with very different degrees of activity. Their particles may be in comparatively sluggish motion, just forming the necessary vortex for the force and no more, or they may be glowing and pulsating with living light so that an enormously greater amount of force passes through them, with the result that various additional faculties and possibilities are opened to the Ego as he functions on that plane. Now, those forces which rush into the centre from without set up at right angles to themselves (that is to say, in the surface of the etheric double) secondary forces in undulatory circular motion, just as a bar-magnet thrust into an induction coil produces a current of electricity which flows round the coil at right angles to the axis or direction of the magnet.

Each of these secondary forces, which sweep round the saucer-like depression, has its own characteristic wave-length, just as has light of a certain color; but instead of moving in a straight line as light does, it moves along in certain relatively large undulations of various sizes, each of which is some multiple of the smaller wave-lengths within it, though the exact proportions have not as yet been calculated. The wave-lengths are infinitesimal, and probably some thousands of them are included within one of the undulations. As the forces rush round in the vortex these undulations of different sizes, crossing one another, produce a wavy appearance which is not inaptly

described in the Hindu books as resembling the petals of a flower; or it is still more like certain saucers or shallow vases of wavy iridescent glass which I have seen in Venice. All of these undulations or petals have that shimmering iridescent effect, like mother-of-pearl, yet each of them has usually its own predominant color.

In the ordinary man, in whom these centres are just active enough to be channels for sufficient force to keep his body alive, these colors glow with a comparatively dull light; but in those in whom the centres have been aroused and are in full activity they are of blinding brilliancy, and the centres themselves, which have gradually grown from a diameter of about two inches to the size of an ordinary saucer, are blazing and coruscating like miniature suns.

COLORS AND PETALS.

The first centre, at the base of the spine, so arranges its undulations as to give the effect of its being divided into quadrants, with hollows between them. This makes it seem as though marked with the sign of the cross, and for that reason the cross is often used to symbolise this centre, and sometimes a flaming cross is used to indicate the serpent-fire which resides in it. When aroused into full activity this centre is fiery orange-red in color.

The second centre, at the navel or solar plexus, vibrates in such a manner as to divide itself into ten undulations or petals, and is very closely associated with feelings and emotions of various kinds. Its predominat color is a curious blend of various shades of red.

The third centre, at the spleen, gives the effect of sex petals or undulations, and it seems that all of these are concerned in the specialisation, sub-division and dispersion of the vitality which comes to us from the sun. Presumably for that reason this centre is specially radiant, glowing and sun-like.

The fourth centre, at the heart, is of a glowing golden color, and each of its quadrants is divided into three parts, which gives it twelve undulations.

The fifth centre, at the throat, has sixteen such apparent divisions, but its general effect is silvery and gleaming, with a kind of suggestion as of moonlight upon rippling water.

The sixth centre, between the eyebrows, has the appearance of being divided into halves, the one predominantly rose-colored, and the other predominantly a kind of purplish-blue. Perhaps it is for this reason that this centre is mentioned in Indian books as having only two petals, though if we are to count undulations of the same character as those of the previous centres we shall find that each half is sub-divided into forty-eight of these, making ninety-six in all.

The seventh, the centre at the top of the head, is when stirred into full activity perhaps the most resplendent of all, full of indescribable chromatic effects and vibrating with almost inconceivable rapidity. It is described in Indian books as thousand-petalled, and really this is not very far from the truth, the total number of its undulations being nine hundred and sixty. In addition to this it has a feature which is possessed by none of the other centres—a sort of subsidiary whirlpool of gleaming white in its heart—a minor activity which has twelve undulations of its own.

I have heard it suggested that each of the different petals of these force-centres represents a moral quality, and that the development of that quality brings the centre into activity. I have not yet met with any facts which confirm this, nor am I able to see exactly how it can be, because the appearance is produced by certain quite definite and easily recognisable forces, and the petals in any particular centre are either active or not active according as these forces have or have not been aroused, and their development seems to me to have no more connexion with morality than has the development of the biceps. I have certainly met with persons in whom some of the centres were in full activity, though the moral development was by no means exceptionally high, whereas in other persons of high spirituality and the noblest possible morality the centres were not yet vitalised at all, so that there does not seem to me to be any connexion between the two developments.

(*To be continued.*)

C. W. L.

THE TEACHINGS OF St. VĀGĪŚA.*

The two decades of hymns offered in this paper by the learned Translator[1], for the consideration of those who take an active interest in spiritual life, are in the purest of Tamil̤, terse and sweet beyond measure, in every way worthy of the great Apostle's mission to the Tamils as "the king of sacred (Tamil̤) diction" *(Tirunāvukkaraśu)*. His sayings, like those of Tiru Val̤l̤uva Nāyanār, show how the deepest spiritual truths may be expressed in simple Tamil̤ without the aid of Sanskrit words.

Man's reclamation from the way of sorrow, called shortly in Sanskrit *pravṛitti mārgam* and in full *duḥkha pravṛitti mārgam*, is the theme of both the hymns. Our saint calls it நடலை வாழ்வு (*naḍalai vālvu*), and desires to impress on those who have ears to hear that the scope of the *Karma Kāṇḍam* (works-section) of the Vedas and Āgamas is little understood by even the learned, and that it is of vital importance for every *Karmādhikāri* to know the intent with which the Lord designed His great *Karma Chakram*. If the works known as *yajña*, *dāna* and *tapas* are done with mind intent on the wordly rewards or bodily happiness with which they are usually associated as cause and effect, the doer of such works will abide in *pravṛitti mārgam* for the gratification of his wishes, donning and doffing bodies without number, and undergoing all the pains and penalties of repeated births and deaths. But if the doer enters upon those works with mind divorced from their material rewards, or with mind intent on God only as the protector and redeemer of the soul,—the framer of the universe and the ordainer of the works,—the doer will abide in *nivṛitti mārgam*, that is, *duḥkha nivṛitti mārgam*, drawing nearer and nearer to

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* This exceedingly instructive contribution from the pen of Mr. P. Rāmanāthan, K.C., C.M.G., appears as 'Foreword' to a florilegium of St. Vāgīśa's Psalms with a sketch of his life and philosophy, compiled by the late Mr. Bālasubrḥmaṇya Mudaliyār, M.A., and Mr. J. M. Nallasvāmi Pil̤l̤ai, B.A., B.L., a review of which will appear in a subsequent issue of this Journal.—*Ed. L. T.*

[1] Mr. P. Rāmanāthan refers to the work mentioned in the previous note.—*Ed. L. T.*

God, and be at last like Him, pure spirit, devoid of all sorrow, immaculate and eternal.

The average *Karmādhikāri* is a *dehavān*, who thinks his body and his mind are himself, and who therefore believes that the joys and sorrows of which he is conscious are his very own, are forms of himself. He knows nothing of the spirit (*ātmā*) in the body, or the happiness germane to the spirit. To this corporeal man, the sensuous enjoyments of this world and of *svarga loka* are indispensable. His cravings for them being great, he would labour for them at any cost, and undertake every rite or ceremony prescribed, in the hope of gratifying them. The perishability of worldly happiness and its constant liability to wane and change wholly into sorrow do not strike him at all, or if they do occasionally, he soon forgets it all and works afresh for the same kind of bitter-sweet, misnamed happiness.

In the *Bhagavad Gītā* (ii. 43-45), the Bhagavān cautioned prince Arjuna against the mistakes of the short-sighted *Karma-adhikāri* as follows: "Ignorant men who rejoice in the words of the *Karma Kāṇḍa* of the Vedas—who declare that there is nothing more valuable for men than works of worship, donation and austerity—who have set their hearts upon the attainment of sensuous enjoyments and lordly powers by such works—and who think that *Svarga* is the highest happiness,—quote flowery words from the *Karma Kāṇḍa* enjoining different kinds of works and praising the superior births ordained as the reward of such works. But, Arjuna, since the *Karma Kāṇḍa* is concerned with objects evolved from the fleeting phases of mind and matter (*prakṛiti-guṇas*), you should forsake such objects and the dual conditions of the mind known as pleasure and pain. You should be established on what is unchangeable and true".

This school of Vedic interpreters, whom the Bhagavān condemns for their belief that *Svarga* is the highest goal of life and must be laboured for by the practice of *yajñam*, *dānam* and *tapas*, are referred to in the *Pūrva Mīmāmsa* as *Karmaṭhāḥ*,

which, Pāṇinī says, means *Karmaśūrāḥ*, apt workers for sensuous happiness.

The wise *Karmādhikāṛi* is he who does his *yajñam*, *dānam* and *tapas*, for their own sakes, and not through love of the sensuous enjoyable things that come of such works; or he who does such works through love of God and in grateful acknowledgment of His beneficent care.

The Apostle of God, graciously sent into the land of the Tamils some two thousand years ago, asked his contemporaries, as he still asks their remote descendants, நடலை வாழ்வு கொண்டு என் செய்தீர்—what have ye gained by persisting in *pravṛitti mārgam*—the way that is steeped in heart-aches, notwithstanding all its pomp and gloss, throughout the *trilokas* named *bhū*, *svar* and *naraka*. In another hymn he confesses that in the days of the flesh—when its cravings were strong—he did many a dark deed in ignorance—கொடுமைபல செய்தனன், நான் அறியேன்,—but that he clung day and night to God, Whom he had not before set high above all things in his heart, and obtained, as the result of his unflinching love and humility, the grace of the Lord, which freed his body from its long-standing ailments, and his spirit from corruption. Proclaiming his transcendent state of *Jīvan-mukti* (spiritual freedom), in the psalm beginning with நாமார்க்கும் குடியல்லோம், நமனை அஞ்சோம், நரகத்தில் இடர்ப்படோம், he asks in one of the hymns before us, "are you not tired of the painful pleasures of the sense-ridden mind? do you not know the testimony of the Vedas that *pravṛitti mārgam* leads unto death, and back again unto birth and death, with all their fears, fatigues and sorrows? நடலை வாழ்வு........நாணிலீர், சுடலை சேர்வது சொற் ப்ரமாணம்." Therefore the prudent man, *buddhimān*, should turn from this way of sorrow and love God above all. He should cling to God unceasingly in whatever line of duty he may be engaged and appeal for grace. Then will God admit him to the way of freedom from sorrow—*duḥkha nivṛitti mārgam*.

(To be continued.)

P. R.

THE ŠIVA-DARŠANAM.

Blessed are the pure in heart: for they shall see God.—*St. Matthew, v. 8.*

The phenomenon of Šiva-daršanam which is recognised by Āgamāntins as the highest achievement of the bond-freed spirit, has been sedulously sought and realised by such God-taught souls as Śrī-Rāmakrishṇa-Paramahamsa. But there are others at the present day who have been blessed only with a glimpse of the Light, or in whom there has only been a feeble flash of the Beyond, who, in the first flush of that strange jumble of thought-perception and sense-perception, accompanying the momentary lifting of the heart, mistake the shadows for the substance, nay, endeavour to prove that they have attained to the very Bourne, dazzled by the shimmering sheen of those shadows. Such visionaries are not in any degree possessed of that rare "degree of sanctification" which Hindu Mystics have always eulogised as Šabdārthajñāna, a condition of superb truth-piercing "wakefulness" which dawns only on ripe and endowed *illuminati*, but hardly, if ever, on halting or haphazard intruders on "half-real" Realms. "Clairvoyance" is a dubious term, meaning nothing more than 'transparent vision', and such 'vision', making short work of space, time and, finally, of all notions of 'succession', including the so-called phantasm of "causation" which is only a sort of succession in disguise, comprises, under another classification, vision on the "temporal", "temporal-real" and "real" planes, of which the last leads to the luring "Spiritual Awareness" which is "Diving into the Deity" or "Going to God". This is the true *Turiyātītam*, the *Adhvanaḥ-pāram* of the Kaṭha-Upanishat, that tantalises the devotee amid worldly wails, and draws him towards the "Doom of Day", known to the Sanctified Spirits of the Romish Church as the "Beatific Vision".

The states summed up by the curious combination, "Clairvoyance", are so elusive of grasp and so slippery that a hotch-potch is the inevitable result, if we do not pause to ponder on the variety of its versi-coloured revelations. It does not fully follow, from the sole reason of a person being a clairvoyant on the physical plane, that he must needs be also a "seer" on the

Bosom of the Boundless Blue. But the ecstatic clairvoyant in his luciform vesture, who can soar into the sweeping stretches of the Superliminal, has the *Will of the Widest Vision* in the hollow of his hand. Yet, even to him, "seeing" is only "sense-preception" at best, whatever the sweet subtlety of its objective, and, hence, he does not deign to such scattering of his forces, and "dunning of the dust". Real clairvoyants rarely care to communicate their connings to the public press, and even if sometimes they would, they could not. And some of the "booming" pseudo-clairvoyants of self-deceived dogmatism, are quite keen on the so-called analysis of sense-experiences or sensations into thought-perceptions or cerebrations. But if they would be true to their salt, they should not stop short at a search for *samskāras* or *vāsanas* or the inherited tendencies of the subtler mind-stuff, but should drive their drill deeper down. A vaunted knowledge of the mysterious modes of mastering the powerful "plexuses", or of meandering around the *maṇḍalas*, never even takes us to the back-door of the "Heaven of Heavens", of the true Śiva-pura. The Seeker after God should proceed further in his quest, and boil down "thoughts" into their meta-psychical rudiments, and these "rudiments" again into their very "first principles", until they "vanish into thin air" in the infinite azure of "Absolute Be-ing". The truth is that whatever is analysis and reduction from below upwards, is synthesis and complication from above downwards. Unless the would-be "Anointed" be prepared to tear "thought" to tatters, to visualise, if he can, the "Motor of Kuṭilā", it is idle of him to pose as a Seeker of God, inflicting the world with his lisping gabble of shady significance, which has abundantly been to the fore as much as the existence of babes, ever since the dawn of time.

But, for those, who, sleeping or waking, rest in the face-to-face certitude of the true Superliminal, physical hunger and thirst are absent, for, even their fleshy frame is full of that "supple essence" which is the "sweet sap" sustaining the whole universe. What is observed above is applicable, by parity of reasoning, to "Clairaudience" or any other psychical sense. For, as mystics know, a stage is reached in their ecstasy, where all

senses seem to boil and blend, when "seeing" is "hearing", and every other sensation. That is the true "Translation" of Ātma-pūraṇam. The subtle secret of "finding" the "Kingdom of Heaven" is to be sought for in one's own body. As Svāmi Vivekānanda so frankly says in a different connexion, "If the steam is turned, on the engine must run". The apt allusion to the 'steam' and the 'engine', has more than a surface semblance. The trouble is, we have to store the 'steam', and not only to store it, but also to know how and where to turn it. And purity of thought is the fuel which will gently generate the steam, but never that graceless purity, divorced from compassion, which will not scruple to spill the life-blood of one's neighbour, in the name of parading piety; on the other hand, the purity that *is capable of bearing fruit*, is what pervades the "poverty-stricken" soul, as it feels the fullest favour of its "Father in Heaven", alike in the stings of scorpions, and the pleasures of the passing, phenomenal panorama. Thus tempered in the fires of the "Valley of the Shadow of Death", the pining *bhakta* perchance probes into the depths of the "Great Be-ing", and, one day, the flood-gates of the Divine Light suddenly lift, and, in a blaze of dazzling splendour, he sees his *real form*, and, aye, behind and through it, the very back-ground of all "forms". Such a blessed soul gazes on the fulness of *his own reality*, flaming in ineffable lustre, where, just but a moment ago, he descried, as he now finds, only an empty, though a seemingly significant, *fata morgana* of sighs and tears, a hideous dance of dire shadows.

Such a sight, even if it should vanish in the twinkling of an eye, is more confirmatory of the substantiality of our existence, than anything that the weary world can show. Out of the phantasmal past peer, to be sure, St. John of the Cross and Śrī-Mūla, Buddha and Saṅkara, Śāntideva and Nāgārjuna, Chaitanya and Śrīkaṇṭha, but what of that? Has not the living present its own "Legion of Honour"? Rāmakṛishṇa-Paramahamsa and Emerson, Sadāśiva-brahmam and Tillainātha-svāmi, are ever with us to comfort and cheer us along the "Razor-Path".

V. V. R.

THE VALUE OF HINDUISM FOR HINDUS.

(Concluded from page 439 of No. 11. Vol. X.)

Let me give you an illustration. According to Western psychology there are two principal states of consciousness—the waking or thinking state, and the sleeping state in which thought and consciousness are partially or wholly suspended. It is not suspected that there is another state in which thought has ceased but consciousness is fully alive. It is supposed that the thinker and the experiencer of consciousness are the same and that therefore the cessation of thought means the cessation of consciousness.

But we learn from the Indian sages that the Western premise is wrong—that the *manas* or thinker is not the same as the *ătma* or spirit, the knower; and that as a consequence there is a state of full consciousness possible to man in which there is no thought. And any earnest man may convince himself by introspection if he goes about it in the right way, that the Eastern teaching is right.

Now what is the practical value of knowing that the spirit—the immortal and changeless—is distinct from the mind, which is mortal and subject to change. The Blessed *Bhagavān* tells us in the Gītā—a Book by the way not so much prized by you Tamils as it should be. I have found it the most practical and valuable of all books. Śrī Kṛishṇa says:

"Because mind alone is the ally of the spirit and mind alone is the enemy of the spirit, the mind should not be made impure". The meaning is that the mind being the chief instrument of the spirit given it by the Lord to help it out of this quagmire of matter into which the spirit has sunk, and standing in the closest association with the spirit, is capable, if pure, of being an immeasurably valuable assistant to the spirit on the path to the Lord, and, if impure, a most dangerous obstructor of that path. Every wise man therefore will guard the purity of his mind.

We are told that only the purified and disciplined mind can lift the veil which prevents the spirit from knowing itself and God; that for getting out of this bondage in which it is, it is absolutely dependent upon the mind.

Suppose that in your youth your father gives you a servant, saying—this servant will be with you all your life, will be your constant companion, and will be the only first-rate servant you will ever have. Will you not carefully look to the training of that servant? Will you not watch him closely—keep him away from evil companions, wine and women?—keep him pure?

Unquestionably you will; and you have just the same interest in training the mind—in keeping it pure.

And how are you to purify the mind? The Šāstras and Āgamas tell you this; you are to *regulate your thoughts*—action will take care of itself if the thoughts are regulated—according to the rules laid down by holy men. You will avoid sensuousness and vice, you will cultivate love and generosity. Here is the scientific basis of ethics which the West has so long sought in vain.

Can anything be more practically valuable than this little piece of information about the distinction between the mind and the spirit?

I hope that I have now sufficiently impressed upon you the wonderful development and elaboration which your religion has received at the hands of these numberless Sages—the scientific and practical value which they have given it.

The third reason to which I wish to call your attention to-night, why Hindus should attach the highest value to their religion, is that it is a part, and the chief part, of your national character, which cannot be given up without leaving you emasculated and lifeless as a nation. Every nation has been given by the lord, or has developed according to divine laws, certain institutions peculiarly be-fitted to the character of its people as individuals. These institutions embrace its language, its customs such as social laws, caste, etc., and its Religion.

These are all knitted together—correlated to each other, and together they form the character of the nation or race. They cannot be given up any more than a man can give up his individuality. Should a man attempt to do this, he would merely mutilate himself, and the fraction remaining would have little value for himself or for others. It is the same with national or racial character; and it should also be noted that its several constituents—Language, Customs, Religion, are so closely interrelated that no one of them can be dropped or injured without substantially maiming or wholly destroying each of the others. Let us trace the effect of abandoning or changing any of the features of the national character.

First, take up the institution of Language. To give it up, means what?

Thousands of Tamiḷ children in Jaffna are practically doing so to-day. Almost as soon as they enter school, and before they have at all mastered Tamiḷ, they are set to learn English. Thereafter English is given the first place, Tamiḷ is subordinated. All the efforts of the teacher are directed to stimulate the child in learning English. The result is that he reaches adult life without having mastered Tamiḷ even as a spoken language and unable to manage it at all as a literary language. He is divorced from the literature of his fathers. He is unable to draw upon that immense store of the lofty sentiment and inspiring ideals which lies like a treasure of gold and jewels in ancient books of every race, in none a richer treasure than in those of the Tamiḷs, which lies open to all who possess the key of Language. No man should cut off from this noble heritage of his race, since it is to him a needed source of strength and inspiration at times of stress during his life. No foreign literature can take its place. But the youth who has lost the language of his fathers has lost also his intellectual and spiritual inheritance.

And then his religion is likely to go also. For his religion is embedded in his language. Unless he studies his sacred

books there, the chances are that he will never study them at all, and that religion will never be a living force for him. We can imagine an Englishman, a German, a Frenchman, abandoning his language without forgetting his religion, for, the source of his religion is foreign to his language and his race. But with you it is otherwise. Your religion and your literature are almost synonymous. Your religion is an inherent part of your racial or national life.

If this is the disastrous effect on the youths of the loss of his language, what is the meaning of the introduction of a new language for the use of the educated classes, to the community?

It means in the first place, of course, an end of the living literature of the language, and certainly also a loss of touch between the masses and the educated classes. The masses cannot learn the new language; and therefore there exists no medium of communication between them and their natural leaders. The masses necessarily stagnate—they cannot rise or progress. They degenerate into superstition and ignorance.

This process is taking place both in Jaffna and some parts of India to-day. The paṇḍits, who used to be the guides and teachers of the peoples have almost disappeared in certain localities, and the younger generation of educated men are incompetent to take their place. The corruption and decay of religion must follow in time. If it has not already made noticeable progress, it is because there are still enough men learned in Tamil to keep the ancient learning fresh.

Such being the destructive effect of the abandonment of the national language, let us next examine the effects which flow from a change of customs in deference to foreign influence. The general tendency of this influence has been to wholly disorganize your social fabric. Thus, you had the custom of educating your children yourselves. Every village of ancient India had its schools, both for giving elementary and advanced education. You have let education drift into the hands of foreigners, and what sort of fitting for life do your children get?

Consider your girls first. The associations of their life in the Mission boarding schools, the Western ideas which they imbibe there, both from their teachers and the books which they study, fill them with the desire to imitate Western life. They want to wear European clothes, to eat European food, to live in houses built and furnished in European style, to have the abundant service which they see Europeans employing. They are no longer satisfied with simple Hindu habits of life. They become a heavy burden of expense to their husbands, a source of constant discomfort to their relations and friends, and, with all that, they are ever discontented and unhappy themselves.

To avoid these evils many of your parents refuse to send their girls to Mission boarding schools preferring to let them grow up in ignorance, without education, and by so doing they incur evils only less serious than those which would have followed from Missionary influence. For it is a great misfortune to the family to have as its head and directing spirit an uneducated and untrained mind. The wife cannot sympathize with the husband in his higher ideals and aspirations, and the mother cannot walk step by step with her sons and daughters as their minds are developing, and give them the needed encouragement of her advice and example. Nothing is so important for a healthy society as sound training of its women, in the literature and traditions and customs of the people.

Then as to your boys. They too are unfitted for the duties of life in these Missionary schools. The building up and development of character ought to be the first aim of education, but this is not the case in the mission school, and for that reason the mission school is of necessity a failure. The first aim of that school is to *make converts* of your children, to convince them of the superiority to Hinduism of the religion of the Missions—avoid, when possible, calling this religion Christianity, for it is not the religion which Christ taught—and to equip them, when so convinced, with arguments maintaining the same proposition, which they may be ready to use on all occasions, with their

parents and friends. All the energy of the missionary teachers being devoted to this end, they have none left for the real purpose of education, the development of character. The dignity of labour is not taught your children, and your boys come out of these schools afraid of work on the farm, just as your mission educated girls are afraid of work in the kitchen. Thus agriculture, which ought to be the delight of your best men, the pride and strength of your people, which is the noblest of all avocations, is left to shift for itself, while your young men flock to the offices of government, to spend their lives in scratching on paper as petty clerks.

These are some of the more practical evils which flow from your abandonment of your ancient custom and your undoubted duty of educating your children yourselves. I have not mentioned, and it is so self-evident as hardly to require mention by me, the far greater misfortune, beside which those I have spoken of are but insignificant, of the loss of your religion, which will certainly result, from the foreign influence upon the minds of your children if long enough continued. How can your children keep their respect for a religion which their teachers do not respect—which the authors of the books which they study do not respect? They cannot. If they remain long in these schools they must come from them with their faith, if not destroyed, at least unsettled; so that it cannot have for them a controlling force in the conduct of life—the greatest misfortune which can happen to a human being.

The Missionary influence is very subtle. If the attack be indirect, it is even more dangerous than when it is direct. Read what the Rev. Garrett says in the Wesleyan Report for 1902,—(p. 9) "Our English Colleges are preparing the way of Christ in Jaffna, not only by the direct evangelical teaching which they supply to the students, but also by the Christian influence *which works unseen* within them, teaching the young men to view life and its problems with Christian eyes, and to regard their ancestral superstitions and idolatry in the

light which the Gospel radiates upon all who come within its reach".

Rev. Wilkes says in the same Report,—(p. 14) "Out of nineteen Šaivite boys in my top three classes, only one had ever read a Šaivite book. The Vedas are scarcely known by name, and the term Upanishad was a new word to them........; to win them for Christ is an aim worth the utmost devotion and skill".

Then the other customs of your Society—they were all fashioned so as to further the purposes of religion. For your ancestors realized that life without religion had no meaning. Now the essence of religion is love, its end will be achieved when love—love for God and man,—is fully developed in the human heart. So your wisest men planned your social organization with this supreme object of life always in view. Love was cherished in the family and a great number of related persons were kept in association with each other in the same family, that love might develop between them. The bounds of the family were even extended to practically include the dependant classes. Families of servants and dependants dwelt in or near the family precincts of the master. They were paid, not in money, but in care. Service descended from generation to generation—a privilege prized and jealously guarded in which they took pride. The care of the master was met by the devotion of the servant.

There were no jails in your ancient polity. The alleged offender was tried by the village elders, and if found guilty was not confined with criminals to the ruin of his character by evil associations, but committed to the custody of his father, to be dealt with by him on the principles of love.

The rule of decision in those communities was unanimity. The brutal custom of imposing, by force, the will of the majority upon the minority, was unknown there.

The deadly competition of modern Western life was also unknown. Skilled labour was organized in various castes and

its supply regulated by caste rules. Nor could a society in which the development of love was recognized as an aim, ever countenance a social system in which private gain is sought at the cost of the suffering of the neighbour.

These are a few of the features of the most beautiful and perfect social fabric the world has seen, planned by the wisest men to lead the soul most quickly to God. Every changing it, has been a disaster—every change in it has sapped the strength and effectiveness of your religion.

The remaining institution which I mentioned as going to make up the national character, is Religion. It is the chief of all, the heart of your institutions. If you drop that—if you adopt another religion in its place—you simply and at once commit suicide, as a race, as a nation. The chief reasons for preserving your language will no longer exist, and it will perish. Your racial customs will fade from the memory of man, for they are the outward expression of your religion. You will no longer be a force in the world, and your country will cease to be a land where aspiring men delight to dwell.

You will now see, I think, how the institutions which make up your national character are interdependent, and all suffer through injury to one; and how they are essential to your integrity as a race—to your effectiveness as a force in the world and to the continuance of your land as a place in which it is desirable to live—which furnishes, that is, a suitable environment for evolving spiritually-minded men.

These then, gentlemen, are the three reasons I wish to call to your attention to-night, because of which you should prize and cherish your religion—the fact that it is a living religion in a unique sense, in comparison with which the religion of the West is dead; that it is scientific, carefully elaborated and for you practically valuable, to an extent not approached by any other religion on the earth; and finally that it is a part of your racial character, knit up with your language and customs, and no more to be discarded, if you are to retain your integrity and

effectiveness as a race, than his character or individuality can be discarded by a man.

Now your possession of this religion is threatened by foreign influence—very seriously threatened. The chief cause of this danger I have already adverted to—that you have let the education of your children drift out of your own hands, into those of aliens, who have not the faintest understanding of your institutions or sympathy with them. Look at the situation in the Jaffna District. Out of some 400 schools in 1907, 300 were Mission schools. More than three-fourths of your children being educated by the Missionaries! Much more than three-fourths I think, since the Hindu schools are on the average considerably smaller than the Mission schools. I have procured copies of the annual reports of the Mission, and I find that the American Mission has in its schools 11,000 children, the Wesleyan Mission 5000 children, the Church Mission Society of England 3000 children. Then there are the Catholics, who are too shrewd to give us their figures. In all, certainly more than 20,000 Hindu children being educated in Missionary schools! Is not this a most alarming situation? Can you regard it with any sort of equanimity? If matters go on as now, what are the reasonable probabilities, so far as human judgment can go, as to the future? Will not these 20,000 children, their minds formed under Missionary influences, become increasingly well-disposed towards Mission schools? Will they not be more ready to send their children, your grand-children, to these schools even than you have been to send them? Will it require more than two or three generations to make of the Hindu religion and Hindu institutions merely a fragrant memory in this Jaffna District? I think not. I think that is the common-sense view to which we are driven.

Is the matter then hopeless? By no means. Education is the key to the situation. If you take the education of your children into your own hands, you can turn the tables on the Missionaries; you have the strength of right

and conviction on your side. And you will find that the Missionaries are very weak if you once penetrate the armor of their assurance. They themselves are weak because of their ignorance of your Religion and their doubts as to their own Religion. Their followers of your race are weak because they lack the individual force of conviction.

You have two problems—primary schools and higher schools. Of these the latter is the most pressing. That is where you are weakest.

Your chief dependence for higher education is the Hindu College. For 20 years it has been the one bulwark in the district against the Missionary flood. It has stood in the breach and held it successfully. Had it not been there, Hindu education would probably by this time have been a thing of the past in Jaffna, and these words would never have been spoken.

But the strain has been very great, and Hindu College is to-day in a precarious position. It has no permanent fund; and has no resource for its running expenses except fees and the Government Grant. Suppose the latter should for some reason be withheld or delayed—by no means an impossibility. The institution would collapse unless some well-disposed person came to its rescue. An institution so vastly important to you should not be left in this insecure position. Then it has no means with which to secure a European as teacher of English, a very necessary addition to its faculty, considering the keen competition to which it is subjected. It has no gymnasium, no physical or chemical laboratory and no library; and finally because of this lack of funds and equipment it is—and very properly—denied affiliation by the Madras University.

Gentlemen, the men who have singly supported the Hindu College during all these years have done a noble and patriotic work. They deserve your gratitude and more than your gratitude, your energetic and self-sacrificing support. This is a time for self-sacrifice and devotion on the part of every one who loves

his country, and wishes to pass it on unimpaired to his children. The fact that a man of worth and distinction like Mr. Rāmanāthan should undertake to establish a Girl's College is a great thing, and furnishes a great opportunity. To establish this school, adapted to receive three or four hundred girls, and make it strong and independent, as I know is Mr. Rāmanāthan's intention, is indeed to confer a great boon upon Jaffna. And just here, I want to refer to a statement to which a Missionary paper, the Jaffna *Morning Star*, has given currency. That sheet stated some weeks ago that Mr. Rāmanāthan had collected money in America for his school. That statement I know to be absolutely untrue. I was with Mr. Rāmanāthan substantially all the time he was in America. He did not ask or receive a cent for any purpose while he was there.

Now this public-spirited act of Mr. Rāmanāthan gives Jaffna a great opportunity. It ought to excite the generous emulation of all citizens of Jaffna, and if you all push together, great results may be accomplished. There is a decided and growing interest and enthusiasm with regard to the subject among the masses of the people. During six weeks we addressed some thirty audiences, and I found them very responsive. The meetings constantly grew in size. Three hundred, four hundred, five hundred people gathered in around those little school-houses. Then the attendance of the schools increased. Thus at Mūlai there was an accession of fifty pupils within a week after we were there. The school at Kāraitīvu had similarly forty accessions. It is only necessary to keep this agitation up for a year or two to place the movement on a secure basis. You can look forward with confidence to the regeneration of the school system of the district, if you make the necessary effort.

I know that I am to some extent responsible for bringing matters to the situation in which they are—for throwing down the gauntlet to the Missionaries in the uncompromising way in which it has been thrown, and I want to say to you that I

believe that all that is needed for the complete success of this movement—for the rescuing of your children from the mission schools and establishing them in your own schools, is the supply of a moderate amount of money to meet the expenditure which must be made. If you and the other citizens of Jaffna will furnish these funds, I am prepared to repeat the work of the past two months or so in Jaffna, as often as may be necessary, in order to satisfactorily establish the movement. But of course you must furnish the means. That is an essential part of the programme.

I am glad, my friends, to have had this opportunity to address you, and I thank you for attentively listening to me for the long time which I have occupied.

M. H. P.

A Triangular Duel over the Science of Prediction.*

I.

JUDICIAL ASTROLOGY.—SOME EXPERIENCES.

"He who knows his own divine self knows the whole of the Universe"

—*Jacob Boehme.*

I read with amusing interest the suggestion of your own correspondent who "in the interests of the larger lay public" advocates the establishment of "an artrological bureau in a central place with power to certify qualified men to sit in judgment over men's fortunes." It is now some twenty-six years and more since the present writer, then just out of his teens and a newly married man, wanted to know what the Astrologer had to say of the fate awaiting him in the threshold

* The papers that are printed here under this caption originally appeared in *The Indian Patriot*, and their main value lies in the instruction which they are intended to offer on the claims of Astrology as a Science—*Ed. L. T.*

of his life, so full of hope and yet so trembling to contemplate! The late Sir T. Mādhava Rāo had just then published a pamphlet in English exposing the pretensions of Judicial Astrology, and of the numerous quacks who traded on the ignorance of a gullible people too much inclined to surrender themselves without a protest to what they conceive to be their fate. A friend of mine who then had made a name as an Astrologer by predicting the elevation to the High Court Bench of the then popular Madura Maṇi Ayyar (now Sir S. Subrahmaṇi Ayyar, K.C.I.E., LL.D., retired Judge of H. M's High Court of Judicature in Madras, resting on his well-earned laurels) and had won various other testimonials, sought my aid to publish a rejoinder to Sir T. Mādhava Rāo. Before lending my help to him as a literati (*sic*), I asked to be convinced of the truth of Judicial Astrology, and he gave me several instances of his predictions as regards high-placed public men, which had come to pass, and cast out my own horoscope for a period of 36 years, which to me then appeared to be a long spell of life to enjoy. I have now outlived his predictions, and also the cloudy notions of my youth as to the mysterious influences of the stars which the Judicial Astrologer proposes to interpret for you, and to aid you in overcoming them if they are adverse or unfavourable to you.

To avoid any misapprehension, let me at the outset say, that I make a distinction between Astrology as the "science of the stars" which is true, and the pretensions of the Judicial Astrologer, who with human judgment proposes to weigh the influences of the stars and planets and other heavenly bodies in the tilting balance of his unconquered mind. To those who have conquered the mind, the stars and all other heavenly bodies, when their positions, powers and laws, have been minutely studied and mastered, do speak in a language which, like the handwriting on the wall of Bels Chazar's Hall, is clear to them, while it remains an enshrouded mystery to everyone else. Those who have "hitched their wagon to a star" do perceive the path of human destiny along which the stars move.

But to others they are a mystery and remain a mystery to the end of the chapter.

"Judge not lest ye be judged," said the great Prophet of Nazareth, and immediately added in no uncertain tones: "And if I judge, I judge after my Father, and my judgment is true." To those who have succeeded in merging their individual wills in the Supreme Universal Will, and surrendered their individual judgments to the Supreme Judgment of the Universal Mind called "Mahat or Buddhi", Nature has no secrets to conceal. The Book of Nature ever lies open to them, to read at every turn. Nature reveals her secrets to them through everything, from stones to stars; for Nature is not different from them, and they have realised this great Truth in their own simple lives.

Now there are books on Astrology which give minute details for calculation and judgment; but all these multifarious rules and minutiæ of details as to judgment, are based on the fundamental fact that *Life is One*, and all life is a continuity of that One Eternal Life. When this is grasped and realised, everything else is easy. But very few of the so-called professors in Astrology, and none perhaps in the West, *have realised* (intellectual grasping is not *realisation*) this fundamental Truth of Existence. Like a child that forms a concrete conception of the unit and works along, making progress in mathematics (both in its lower and higher branches), and yet stands aghast at the realisation of *Unity* which transcends the conceiving mind itself, even so, students of Astronomy who are drawn into a study of of the allied subject of Astrology, may prognosticate coming events from certain ascertained given data: for "the cosmic procession" moves on with mathematical precision to the grand symphony of the universe, otherwise called the music of the spheres, which in sooth is attuned to the Infinite. But, Judicial Astrology in the hands of those who have not yet attained to self-realisation is, at best, only an interesting study, a charming intellectual feat which, in itself, deserves admiration

as a feat; and a subject of absorbing interest to the advanced student who is on the Path of Light, the Way to Self-Realisation. To worldly men who are complete slaves of circumstances, the predictions are bound to be tolerably certain; and it requires a thorough knowledge of Human Nature and of Human Character to make the predictions, which are clothed in language of high and sweeping generalisations of events under certain well-defined heads, to interpret aright the language of the stars. But there is a constantly variable and varying quantity in the Human Constitution, which makes it unsafe to be cock-sure of making predictions, which is liable to be altered by the play of the Human Will. A man of well-trained and highly cultivated will is sure to create his own environment, and make the influences of the stars subserve his own divinely inspired purpose. St. Tirujñānasambandha set the Astrologer's predictions at naught, when he felt the divine inspiration within him to go to Madura, infested by Samaṇars, and ruled by a King who was entirely under their influence. Sāvitrī (the eternal ideal of Indian Womanhood), while yet in her teens, set at naught the prediction of the Sage Nārada, as to the age of her self-chosen husband, which the King, her father, refused to ratify, for fear of her being overtaken by widowhood, after a brief year of married life. To her, the fidelity of a woman's heart to her chosen lord was of greater consequence than all the adverse influences of the stars, and the astute sage, Nārada, perceiving the strength of her indomitable will in the cause of righteousness, prevailed upon the King to let her have her own way, as she was righteous in her judgment. And She, having married the chosen of her heart, so kept watch and ward over his life with all the love and light which a woman's pure and faithful heart lent her, that she succeeded in conquering fate and death, by the saintly purity of her simple unsophisticated will, fed by the ever-lit glowing altar-fire of love within her chaste bosom. Mārkaṇḍeya's story is another instance of the power of pure and chaste will prevailing over the destinies of fate and stars. This is a fact

well-known to all, and the practice of Judicial Astrology, as a profession, is forbidden to all on pains and penalties that are terrible to contemplate. To the truly enlightened, they are a law unto themselves, and they know well how to aid Nature in her endeavours to lead the Human Soul to the Feet of God, and when to stand aloof, and be a mere witness of the working of her unalterable laws. Nature, like woman, is conquered, not by opposing her, but by yielding oneself unreservedly to her.

As every Hindu consults the Astrologer on prescribed occasions, and family precedent would allow of no exception to this rule, there is, no doubt, a vague and general belief in Astrology as a science, but it is well seasoned with a sound disbelief in the Astrologer who professes to practice Judicial Astrology. I have simply to quote a very common proverb which admirably sums up the popular attitude of mind, which goes far to give tone and sanity to the will of the people in the matter of Judicial Astrology and empirical medicine. It runs thus and is in the mouth of every man, woman and child who are familiar with the professional man in Judicial Astrology: "Is the daughter of the Astrologer immune from widowhood? And the wife of the medicine-man (Vaidya) free from death?" The meaning of it is clear. When these two calamities are common enough in the case of those near and dear to the professors who respectively practice the combating of these evils as a profession, we may let them and their sciences alone and trust to our intuitive will or inspiration! That is the popular verdict on Judicial Astrology and empirical medicine, and no one can question the sanity and soundness of that verdict.

But to those who, having studied mathematics and astronomy, wish to study their application to abstruse subjects, the science of Astrology offers an amount of intellectual exercise, which no other applied science can afford to the same degree, either in subtleness of differentiation, or nicety of calculation, or

the interminable combinations and permutations of actions and reactions, aspects and influences. As a subtle science for the training of the highest powers of the mind, there could be no better science, unless it be the higher and more universal one of 'Śrī-Vidyā,' that will offer to the student the same intellectual food and nourishment for assimilation, as Astrology. And to such, I recommed an exhaustive work which my friend Mr. V. Subrahmaṇya Sāstri, B.A., of Rāmprasād, Bangalore, has brought out. It is an excellent edition, in Sanskrit, of 'Jātaka-pārijāta', with a lucid translation of the same in English. I await with interest his learned introduction to the whole work (Jātakapārijāta), which is still in preparation, when I may return again to the subject. Meanwhile, I must continue my study of the underlying principles, in my own way.

C. V. S.

II

JUDICIAL ASTROLOGY.—A REJOINDER.

"Mr. Halley, I know the subject; you do not".—*Sir Isaac Newton.*

A kind friend of mine called my attention to the flippant effusion that appears in your paper of the 19th instant, under the above heading. Mr. C. V. Svāminātha Aiyyar has assumed a new rôle in coming forward as a critic of Judicial Astrology, and under the pretext of vilipending the current practitioners of the science, advertises the manner in which his help was sought by a quack twenty-six years ago in order to publish a counterblast against the late Sir T. Mādhava Rāo, as well as the supremacy of a third-rate Translation of an inane and untrustworthy Sanskrit astrological book named *Jātakapārijāta*, issued by Mr. V. Subrahmaṇya Śāstri of Bangalore. The adage truly runs, "The best part of a lady's letter lies in the postscript." And there are many that choose to follow the astute cunning of the womankind in signifying a sinister

purpose under a roaring cataract of verbiage. Mr. Subraḥmaṇya Śāstri certainly deserves a better fate than being testified to his literary and technical proficiency by one who knows obviously next to nothing about astrology. Overweening vanity can never amount to, or be mistaken for, strength of will or mastery of destiny. Above all, astrology requires a balance of mind and a calmness of disposition for its investigation, which are the very reverse of lip-'yoga' and paper-'realization.' If India is really as full of *yogis* as it is represented to contain, astrologers will be nowhere, and every one will be seeking advice at the hands of those who have "hitched their wagon to a star." The worst culprits in the matter of encouraging quacks and mistaking the the true science for the false and *vice-versâ*, are just those that cry from their house-tops that they have attuned their "little mind" to the "Highest Mind," whatever that may mean in actual practice. Absurd notions regarding the mathematical basis of of astrology prevail in India as elsewhere, and the immortal DeQuincey has facetiously regarded them in his beautiful essay entitled "Sortilege and Astrology." To understand Mr. Subraḥmaṇya Śāstri's Translation of *Jātakapārijāta*, no more knowledge of mathematics is required than the four elementary rules of arithmetic. But when a critic who poses to "study" astrology can run off into a peroration of foam and froth, descanting on abstruse mathematical calculations and so on, as a preparation for the would-be readers of *Jātakapārijāta*, the man in the street might surely guess whether a policeman is not commending a hotch-potch tapestry in charcoal.

Mr. Svāminātha Aiyyar is glad that he has outlived the quack-astrologer's prediction, but is the quack the right person to represent an exact science like astrology? And is he prepared to blackguard the whole band of "medicos" if a pretentious Hindu midwife pulls out the gut in her search for the "product of the womb"? Or is he inclined to call a man a "hitcher of his wagon to a star" who, in the words of John Wesley, "sticks at the mud", and rants in pompous rainbow-hued phrases, as he grovels in the dust of filthy words and

filthier outbursts of tongue and temper, in his ordinary acts of life? I am afraid the right sort of astrologer would have first 'tested' Mr. Svāminātha Aiyyar, before he underwent the 'testing.' He could have seen through the "subtler mind-stuff" of Mr. Svāminātha Aiyyar, more readily than Mr. Svāminātha Aiyyar saw through the 'man' behind the astrologer. Destiny makes character, and an ordinary astrologer, if he be worthy of his hire, must certainly be able to analyse both character and destiny.

Mr. Svāminātha Aiyyar writes as if he can arrogate to himself the functions of his mighty "Creator." He cannot, in sooth, make one hair of his, white or black, in spite of all his vaunted capacity to read "Nature's secrets." When he thinks he is over-mastering destiny, he is being over-mastered by it. He may sooner try to push the earth off its orbit than over-master his destiny. If he had a capacity to overmaster his destiny, the indication would be as clear as day-light in his birth-chart. It is sheer vanity to say that a man can conquer his "circumstances", for, if he conquered them, they would be no "circumstances" at all, but should be called by some other name. If Mr. Svāminātha Aiyyar honestly reviews his past, he will find it to be a battle-ground between the 'angel' and the 'devil,' in which one or the other has been scoring a victory in accordance with the unerring "law of Karma." And astrology is one of the "seven keys" whereby the lumber-box of man called the "sub-conscious reservoir," is 'sounded,' and an idea is formed of the procession of 'thought-forms' which crystallise themselves into his so-called 'circumstances'. The celestial science can give us very good hints as regards the interior worth and character of a man, his aims and aspirations, and the spiritual goal he will make after, with success. The cases of Tirujñānasambandha and Sāvitrī and many others, are quite in unison with the dicta of Astrology, and whatever occured to them occurred in accordance with Astrology. If the confidence of standing in the "path of Light" be too much for Mr. Svāminātha Aiyyar, and if he thinks he can give convenient lessons to

astrologers, I shall be glad to ask him through the columns of your paper to undertake the casting of some nativities with his 'higher vision' of *yoga*, and thus edify the "quacks who trade on the ignorance of a gullible people," and set at naught the "pretensions of the judicial astrologer." The great advantage with Mr. Svāminātha Aiyyar is, he can judge nativities after weighing them in the "steady balance of his conquered mind" by means of his ultra-human *yogic* vision, which the ordinary "pretentious astrologer" has not. It is better if Mr. Svāminātha Aiyyar knows that *jyautisha* is a *vedāṅga*, and includes *horā* in the fullest acceptation of the term. The greatest service that one man can do for another, consists in the unravelling of 'destiny.' The ancient *maharshis* of India fully understood the value of astrology as an interpreter of human destiny, and have spoken in no uncertain tones about the *real merit* underlying the vocation of a sane and expert astrologer. The names of *Garga*, *Bhṛigu* and *Parāśara* are enough for an authority. The late Dr. Richard Garnett of the British Museum was one of the votaries of astrology, and his loving regard, nay, passion for its study, speaks volumes in its favour, as a reliable science that can be appealed to, by ordinary men, during hours of trial, temptation and tribulation. Only the mightiest intellects have been the exponents of the science both in the West and the East, intellects that have revolutionised the intellectual world by their discoveries and achievements. The mystic Jacob Boehme whom Mr. Svāminātha Aiyyar quotes with such apparent approval at the top of his contribution, was a great astrologer. And so also was the Rosicrucian, Robert Fludd, and many an other name in the ranks of mysticism. The quotation that introduces the present communication, constitutes the words of Sir Isaac Newton, *à propos* of astrology, and I shall wind up for the present by asking Mr. Svāminātha Aiyyar to lay the words of that humble student of nature, whose intellect was as high as the skies, to heart. Talking of astrology just for the sake of talking and filling up the columns of a newspaper, is the same as playing with fire.

ASTROLABUS.

THE ŠAIVA SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.*

In the last three days of the year 1909 the Fourth Šaiva Siddhānta Conference took place in Trichinopoly. The aim of this Conference is to put fresh life into the Šaiva Siddhānta philosophy and religion. As I am interested in this particularly Tamiḻ branch[1] of the tree of Indian religion, I followed the invitation for the Conference which I had received from Mr. Nallasvāmi Piḷḷai—the spiritual father of the attempted revival—the District Munsiff in Rajahmundry.

At about 11 o'clock, accompanied by the Rev. O. R. Handmann, who happened to be in Trichinopoly at the time, I went to the Hindu High School, in the large and well-ventilated hall of which, the Conference met. We were accorded a friendly welcome by the leaders, and given good seats near the platform. The large hall was during the three days of the session packed to its utmost capacity; many had to be content with a place in the verandah. I estimate the number of the audience at 700 or 800[2]. Taking into account the large assembly, order and quite left nothing to be desired. Brahmins were scarcely to be seen[3],

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* This was contributed by the Rev. H. W. Schomerus of the Leipzig Lutheran Mission, Erode, to *The Gospel Witness.* We reprint the article from that journal, to give our readers an opportunity of studying the attitude of European Missionaries towards our holy religion. A rather elaborate report of the same function was published in the January Number of our Journal under the caption, "The South Indian Mystic Conference".—*Ed. L. T.*

[1] It is a mistake to say so. The writer may as well call the Christianity of the *Paravar* community of the Tinnevelly District as the "Tamiḻ branch of the tree of Christian religion".—*Ed. L. T.*

[2] The writer's estimate is wrong. The audience all told was never less than 1000 strong even at the slackest hours.—*Ed. L. T.*

[3] This is not true. There were as many Brahmins as could possibly be expected in such strictly religious functions.—*Ed. L. T.*

and no wonder, since the Šaiva Siddhānta has been from the beginning chiefly the philosophy of the Šūdras[1]. The audience consisted probably of residents chiefly of Trichinopoly and the neighbourhood, but many had also come from other places. The Chairman of the meeting came from Ceylon, several of the speakers from Madras, one from Rajahmundry, Tuticorin, Tinnevelly, Trevandrum, Jaffna, each, and so on. Many Šaiva Siddhānta societies which have sprung up in the last years in many places, had sent delegates.

Punctually at 11 o'clock the Conference was opened by a "prayer". The "prayer" was a recitation of some verses of Tevāram and Tiruvāšagam, which the Šaivaites like to call their Psalms. After some addresses of welcome, the annual report about the work of the Conference was first read. Of this report I mention here only that the first two Conferences took place in Chidambaram in 1906 and 1907, and the third in Negapatam; that the Secretary of the Conference, Mr. Vedāchalam Piḷḷai, alone, who is a paṇḍit in the Madras Christian College, has delivered during the last four years more than 75 lectures at, among other places, Negapatam, Paṇruṭṭi, Madura, Tanjore, Trichinopoly, Mannarguḍi, Kumbakoṇam, Tiṇḍivaṇam, Bangalore, Coñjīvaram, Chidambaram and Madras; that the Conference publishes since four years a Tamiḷ periodical in aid of the recuscitation of the Šaiva Siddhānta, and since lately an English magazine also, called *The Oriental Mystic Myna*; and that Prof. William James, an American, and others support these papers. The same object as that of these two papers is also pursued by the English periodical *Siddhānta Dīpikā*, edited since 1897 by Mr. Nallasvāmi Piḷḷai[2].

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[1] This is a baseless assumption, and argues lack of knowledge of the history of the Āgamānta, as preserved in Ancient Sanskrit Literature. The greatest Apostles of God, whose teachings constitute the Šivādvaitasiddhānta, were, for the most part, Brahmans, and they threw open the flood-gates of the true spiritual life, for all children of God.—*Ed. L. T.*

[2] Long before the inauguration of the movement, whose present upshot is the annual function known as "The Šaiva-Siddhānta Conference",

I would further mention from the report that the Conference had delegated Mr. Nallasvāmi Piḷḷai to represent Šivaism on the Conference of Religions held in Calcutta in January, 1909. The English address he delivered there had been translated into Tamiḻ and distributed gratis. The address has also been printed and published in English. The report concluded with a statement of accounts. The income was Rs. 306 and the expenditure Rs. 284, excluding income and expenditure of the journals and the Annual Conference meetings.

After the report was read, the Chairman delivered the inaugural address partly in English, partly in Tamiḻ. He praised the tolerance of the English as contrasted with the intolerance of the Portuguese, who formerly ruled over South India. Nothing stood in the way of the growth of Šaiva Siddhānta. The men who above all had deserved well of the Šaiva Siddhānta were the American Missionary Hoisington, who some 60 years ago translated some Siddhānta works into English; Ārumuganāvalar, well-known to us, Tamiḻ missionaries, by his books written in the choicest Tamiḻ; one Rāmanāthan of Ceylon, who wrote, among other things, commentaries on the Gospel according to St. Matthew and of

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our Journal was started, and has since been in existence, weathering a great deal of popular prejudice, indifference and stress, and preaching the God-taught gospel of the Āgamānta to the worldly-minded millions in India and elsewhere. It will be truer to say that the current Šaiva-Siddhānta activities are the direct outcome of the pioneer work turned out in the past by our Journal. It is better always to state first the facts as they are, and then to interpret them as suits one's fancy. When the history of the Āgamānta movement in the last century, comes to be written, we are sure the historian will be juster to the claims of the *Siddhānta Dīpikā*, as the foremost revivalist thereof in the Tamiḻ country. Already its claims have won the weighty recognition of such a well-known orientalist as the late Prof. Max Müller, in his monumental work, "The Six Systems of Indian Philosophy". —*Ed. L. T.*

St. John[1], and an explanation of the Psalms, from the standpoint of the Śaiva Siddhānta[2]; and last, Nallasvāmi Piḷḷai. The importance of the Śaiva Siddhānta as philosophy and religion was this, that it solved all great problems (?)[3] and that it proclaimed universal love towards all living creatures and not as other religions, towards men only. This universal love towards all beings was the heart of the Śaiva Siddhānta and would one day make it the religion of the world. As it had overcome Buddhism and Jainism, it would also overcome all other opposed schools. Another characteristic was the doctrine of Grace. It was Grace that caused revival and sanctification. This Grace was attained by the exercise of the universal love. (I would mention here

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[1] The expression, 'commentaries on the Gospel *according to* St. Matthew and *of* St. John', is significant. The Gospel *of* St. John is difficult to understand for the Christians of the *intellectual* school. The pertinent question of Frau Luther (= Mrs. Luther) addressed to her husband, *re* the eschewance of prayer in (the then new cult of) Lutheranism, is a pious and God-voicing commentary on the so-called 'rationalistic' Reformation in the interpretation of the Holy Bible.—*Ed. L. T.*

[2] To say that Mr. Rāmanāthan's exposition of the Gospels and the Psalms, is from the view-point of the Śaiva-Siddhānta, is misleading. The Gospels embody such teachings as are based on the deepest, unalterable facts of *spiritual experience*, which are absolute, and, as such, can bear interpretation, only in the light of actual, spiritual "Realization", in the depths of one's own interior be-ing. Mr. Rāmanāthan's interpretation satisfies this test, and is, hence, the only explanation that is true and valid. The Gospels and the Psalms are not essays which men are at liberty to interpret as they will. Spiritual truths are the same all the world over, and, when tested by the experience of the "anointed of God", the *spiritual* basis of all true religions, which are not intellect-made, is found to be the same. Āgamānta or Vedānta, Christian mysticism or Sufism, speaks the same truths to, but only to those who have "found God".—*Ed. L. T.*

[3] The sense of the query is perhaps to indicate the scepticism of the writer as regards the God-taught basis of the Agamānta. We would he drank more deeply at the mystic spring of the Śivādvaitasiddhānta which teaches *truths as they are in their real reality*.—*Ed. L. T.*

that the Šaiva Siddhānta does not mean by Grace a disposition of mind, but a Divine Force, Šiva's Aruḷ-šakti[1].) Other features were the assumption of the eternity not only of God and the Soul, but also of Matter (in respect to its germ, Māyā) and the principle of Tolerance.

After this, the Sanscrit scholar Ramaṇan read a very erudite English paper on the Psychology of the Shaḍadhvans, or to put it more intelligibly, on the meaning and significance of the hexamorphous matter for the soul. The lecture showed how the whole developed matter in its finest as well as in its grossest form served as a means to the end that the soul be freed from the primal evil, the so-called Āṇavamalam, and described the way of salvation.

(To be continued.)

H. W. S.

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[1] 'Grace' (=Skt. *Anugraha*) does not mean anything else than a 'disposition' or 'attitude' of mind, though we must keep clear of the 'fiction of language' involved, when applying the word 'mind' to God. The Lord's Anugraha-šakti is simply another name for His exceedingly compassionate nature. "Šakti" comes from the Sanskrit root, "Šak" (=to be able), and hence means 'ability', 'disposition'. One of the leading traits of the Lord is His 'disposition' to be compassionate, and not merely stern or just. As a Christian Prayer-Book says, "God always blesses us more than we can ever desire or deserve", and is thus the kindest Father. But to translate the word "šakti" of the compound அருள் சக்தி (=Skt. Anugraha-šakti) as 'force', is as correct or graceful as to render the word 'Spirit' of the expression 'Holy Spirit' (=பரிசுத்த ஆவி according to the 'learned' translators of the Christian Holy Bible) as ஆவி. To a cultured Hindu ஆவி would mean 'vapour', 'steam', 'fume' and so on, but never 'Spirit' as Christians understand it. Till a man is thoroughly conversant with the idiom of a language and able to think automatically in it, it is dangerous to discuss the real appropriateness and sense of the vocables appertaining to that language.—*Ed. L. T.*

A LETTER TO THE EDITOR.*

To

V. V. RAMAṆAN, ESQ.,

ŠAIVA SIDDHĀNTIN.

DEAR SIR,

In the February issue of the *Dīpikā* I read your 'Shaḍadhvans' with keen interest. The ஆறத்துவாமேனி of the Supreme is well brought out. But I see they are called 'Six paths or roads'. Of course the மேனி form of the Supreme Šiva can also be explained into 'Six roads' to Him. It is quite opportune, I think, that I should acquaint you with my lines on the 'ஆறத்துவாமேனி', in Tamiḻ verse, from my work 'Šivānubhavam' —'சிவானுபவம்'.

திருச்சிற்றம்பலம்.

சங்கர சங்கர சம்பு—சிவ
சங்கர சங்கர சங்கர சம்பு.

(1) ஆன்மாக்க ளனுக்கிரக நிமித்தம்—எங்கள்
அப்பன் பரசிவன் ஞானாங்கங்கொள்வான்
பான்மாங்கஞ் சாங்கமுபாங்கம்—ஆன
பாவனாரூப சைதன்ய விக்கிரகன்— (சங்கர)

(2) சட்சுராதி தீட்சை பண்ணுவான்—ஐயன்
சகளமான குருமூர்த்தமுங் கொள்வான்
பட்சமாய்தியானோ பயகளமுஞ்—சீவர்
படியிருண்மாய்க்க நிட்களத்தையுங்கொள்வான்— (சங்கர)

(3) அழிவிலாப் பூரணமாவான்—அப்பன்
அசித்துடன் சித்தினை யனாதியிலறிந்தே
யெழிலாகச் சேட்டிப்பித்துள்ளான்—இந்த
இயல்பான் வேதாகம மியம்புமாறத்துவா— (சங்கர)

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* The writer of the following letter has also sent us a Tamiḻ tract entitled "Šaiva Siddhānta Practice No. I", dealing with the symbolism of the "sacred ashes", which we shall review in a subsequent Number of this Journal.—*Ed. L. T.*

(4) ஆறத்துவாமேனியனண்ணல்—கலைகள்[1]
ஐந்துமேமுடி[1] முகம்[2] மார்பு[3] குய்ய[4]ந்தான்
வீறத்தாஞ் சாந்தியாதீதம்[1]—சாந்தி[2]
வித்தை[3] பிரதிட்டை வேறொருகலைகேள்— (சங்கர)

(5) சாற்றுறு நிவிர்த்தி[5] முழந்தாண்[5]—முதல்வன்
தன்னிரு திருவடிதசையென்பு[II] தத்வம்[II]
போற்றிய புவனங்கள்[III] ரோமம்[III] —பின்னும்
புகலருமந்திரம்[IV] சோரி[IV] வர்னம்[V] தோல்[V]
எற்ற நற்பதங்க[VI] ணரம்பாம்[VI]—பவன்
இத்தகுமேனிய னெங்கள் சிவன்றான்— (சங்கர)

திருச்சிற்றம்பலம்.

This we see explains very well the holy lines of our imperial Saint Tirumūlar :—

"எங்குந்திருமேனி எங்குஞ்சிவசத்தி
எங்குஞ்சிதம்பரம் எங்குந்திருநட்டம்
எங்குஞ்சிவமா யிருத்தலா லெங்கெங்குந்
தங்குஞ்சிவனருட் டன்விளையாட்டதே."

(It will mean the six Adhvans are His Form or Embodiment. The six Adhvans (this Universe) are controlled by Him we see. That Control or Power of Him is Šiva-Šakti. Where is this Šakti? It is everywhere as 'சிதம்பரம்'—Jñānākāša. How does He work upon the Šakti?—by incessant Dance ('The Universal Dance of Life,' *Vide* my 'Siddhānta').

Why should He do so? His (Universal) Whole Nature is 'Love' (Šivam). Hence we can and do conclude, 'அவனன்றி யோரணுவும் அசையாது' (= by His Grace and Grace alone we—in fact, every bit—get on.)

I am sorry that ordinary students will not appreciate your 'Divine' Article. It is intended only for 'Jıvan-Muktas' duly initiated. God save your vigour, health and Šivānanda-Yoga ever!

(You can publish this.)

Yours truly,
R. SHAṆMUKHAM,
ŠAIVA SIDDHĀNTIN.

THE "ĀGAMIC BUREAU" NOTES.

"Purnachandrodaya."

We are exceedingly pleased to welcome a new and influential contemporary in the monthly periodical named *Pūrṇachandrodaya* which is published in Tamil at Madura under the able joint-editorship of Messrs. P. Nārāyaṇa Aiyar, B.A., B.L., and A. Raṅgasvāmi Aiyyar, B.A., B.L. Three numbers of this Journal, viz., those for May, June and July, have already made their appearance, and we speak the barest truth when we say that, as an exponent of the Theosophic cult to the vernacular-favouring public, it is the only organised publication of the kind that we have yet seen. Judging from the weighty character and variety of the contents in the issues before us, the Journal bids fair to occupy the front-rank of Tamiḻ monthlies in this Presidency, and we wish the talented and enterprising editors every success in the noble task they have imposed on themselves. The opening number has among others a well-written article on the aims and objects of the Dharma-rakshaṇa-sabhā, a society recently formed to safeguard the proper up-keep of Hindu temples, devasthānams, maṭhas and the like, with all that such an up-keep implies, and an account of the 'Kālaṭi-pratishṭhā' conducted by Śrī-Śivābhinava-Nṛisimha-Bhārati-Svāmin of the Śriṅgeri Abbey. The other two numbers embrace a budget of very interesting contributions, *e.g.*, "The value of the Theosophical Society for India," "An appeal to the heads of Mutts," being a discourse delivered by Mr. P. Nārāyaṇa Aiyar before the Śaiva-samaya-vṛiddhi-sabhā at Palamcottah, "God can be seen, if the I-making faculty is got over", and so on. In the book-reviews, a Tamiḻ translation of Sarva-darśana-saṅgraha of Śrī-Mādhavāchārya, by Mr. Rāmachandra Śāstrin, comes in for praise, but since we chance to know something of the literary and philosophic equipment the translator brought to bear on his task, when the work was in progress, it is but meet that we should mention the substantial help derived by him, in every way, from the well-known English translation of Messrs Cowell and

Gough in the "Trübner's Oriental Series". Our own library was left at the disposal of the said Šāstrin at the time, and we well remember the grave perplexities he encountered in the course of his Translation, whenever the help of Messrs. Cowell and Gough was withheld from him. We have felt it necessary to throw out a hint on the inner history of this Translation, as our worthy brother of the pen, Mr. C. V. Svāminātha Aiyar, Editor of the 'Vivekachintāmaṇi,' has also indulged in a similar vein of praise, in its April-and-May Number, without knowing the exact source of Mr. Sāstrin's knowledge and inspiration for the Translation. Few perhaps know, however, that the English Translation is wide of the mark, in the sections relating to Šaiva-daršana, Pratyabhijñā and other schools of Vaidika-mahā-pāšupatas, which we found to be so, whenever we had an opportunity to test them. It therefore behoves us to look upon the Tamiḻ Translation with an air of wistful circumspection, and not merely swallow it as so much ready-prepared manna. Mr. Šāstrin's competency as an intellectual student of the academic Idealism of Šaṅkara, is common knowledge with those who know him, but an encyclopædic proficiency in all the cults, mystic, philosophic and metaphysical, which grew up and blossomed in the holy garden of Āryāvarta, has never formed a part of even his remotest visions; as such, it is passing strange that a subject so difficult as the exposition of the diverse, enigmatic phases of observation, on Soul, Spirit and Nature, from view-points which are, necessarily, relative and changeful, or absolute and changeless, and so intricate as to tax even the ingenuity of a Vidyāraṇya, in an attempt at a sympathetic review, should be considered easy enough to be satisfactorily circled by the restricted knowledge which Mr. Šāstrin wields of the history of Sanskrit philosophy in general, and of *real religion* in particular.

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"The Vedantin".

This is the name of another novel Contemporary whose appearance we greet with pleasure. It is issued in English once in two months under the auspices of Šrī Šaṅkarāchārya of the Kohlapūr Pīṭha, by Mr. G. S. Pishvikar, the Secretary to that

Pīṭha. The "Editorial" of February 1910 says, "The present Śaṅkarāchārya is extremely anxious that the members should digest thoroughly whatever may be published in this Magazine, and should raise questions on those points which are not clear to them. Difficulties will probably be common to several members, and the assistance offered in this Magazine will be of much assistance". The aim is noble as far as the policy of the "Vedāntin" is concerned, but it should prove an object-lesson to the highly-endowed Maṭhādhipatis of Āgamic persuasion, whose very existence in the South has been for the chief purpose of disseminating the mystic teachings of the God-taught Jñānis of the Vaidika-mahā-pāšupata order. What these Maṭhādhipatis are doing, is, however, known to all, and the present canker of luxurious and riotous living and passion for the prohibited bitter-sweets of this prapañcha, which are eating into the inmost vitals of Āgamic monachism, cannot be forefended unless the Lord adopts His own *samhāra* methods of chastisement, which, we pray in all meekness, may soon descend. The following captions of articles taken at random from the two issues before us, to wit, the February and April Numbers, will give an idea of the scope of the Journal: "A commentary on the Bhagavad-Gītā" "A tour to Vidyāraṇya", "The Vedānta Philosophy" and the like. We may add, in this connexion, that the Bhagavad-Gītā is a much-abused and grossly-misinterpreted book, as most of its current expounders are men to whom the plane of the senses and thought, the horizon of nāma-rūpa-prapañcha, is the only living reality. Wordy tricks of expression and scholastic sophistry are the basis on which they take their stand, without realising for a moment that these are but the shifting sands of mental ingenuity, which will be blown into the sea of inanition, when once the hurricane of real, spiritual Illumination sets in. The Bhagavad-Gītā can never be interpreted in its right sense, unless the interpreter is a person that has enjoyed Samyak-daršanam. The occasion is appropriate for us to mention that that genuine servant of the Lord, Mr. P. Rāmanāthan, K.C., C.M.G., of Colombo, is engaged in writing, at present, such a spiritual Commentary,

which will be published in two languages, English and Tamiḻ. The same scholar and sage has also on hand an original work in English, which will be devoted to an exposition of the basic factors of the entire Divine Dispensation, from the view-point of "spiritual redemption" and "higher experience". The name of the book is to be "Nature and Spirit," an aptly-chosen title in all conscience. It is moreover his intention to publish, in course of time, an original translation and commentary of *Šivajñāna-bodha* and *Nānā-jīva-vāda-kaṭṭaḷai.* May the Lord bless him with health, strength and long life, to carry out his plans which are ever for His glorification!

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"Self-Culture".

This is the name of a Journal devoted to the study of spiritism, auto-hypnotism and psychometry and others of that group. It is edited and published monthly by Dr. K. T. Rāma-svāmi, D. Sc., President of the Indian Academy of Science, Kizhanattam, Tinnevelly District, and the Journal is now running through its third volume. The research section of the Journal has essentially in view the trans-physical realms recog-nised by the Theosophists, and it might interest our readers to learn that they constitute the lower *bhuvanas* associated with the Tattvādhvan of the Āgamānta. The main go of the Adhva-šodhana-rites is to eschew our interest in such, and to free the soul from the bondage of *mala*, of whatever form, degree or sort, so as to render it eligible to the supernal *Kshetra.* The Āgamas teach that the *antaḥkaraṇa* is nothing more than an "instrument" made out of *mala*, and thought is merely *antaḥkaraṇa*, and hence *mala*, in motion. Our *nāma-rūpa-saṅkalpas* are the outcome of the thought-ridden mind, and it is only when the saṅkalpas cease in the full blaze of absolute consciousness, that the utter emptiness of Prakṛiti's Kaliedoscope will become patent. The various Planes of the Theosophists are only projections of the *antaḥ-karaṇa* on *mala*, and an investigation into such projections may have a value to certain temperaments, though, for sincere search-ers after God, a substantial knowledge of their micro-embryology is of greater utility than their adult morphology. In other words, a study of these Planes will in the long run turn out

to be a study of the emanations from the varied phases of the 'corruption'-bound mind. The fruits of such a study can of course be elaborately labelled, and parcelled out into interesting monographs, but the chase, we fear, will be on wrong lines, for, instead of finding God, we shall be greeting at every turn the creatures and products of our own thought-ridden mind. We have, however, no quarrel with persons who find a greater interest in such investigations than in searching after God, though we are certain that, sooner or later, the image-making or thought-making mind will have to be left behind, if the soul is to advance in the true path of culture, which is the path of "finding God". The June and July issues of "Self-culture" which are already on our table, include, among other articles of interest and value, such contributions as "Drugless healing *vs* Medicine", "Telepathic Suggestions", "Man's Astral Aspects", "Phrenology and Ancient Āryans", and "Perverted Faculties", and these, we trust, will enable our readers to form an estimate of the scope of the Journal. It is a matter for congratulation that Dr. K. T. Rāmasvāmi has secured the services of Dr. J. M. Peebles and Prof. J. M. Severn as Associate-Editors of the Journal. Dr. Peebles is obviously on the path of the Charyā, wherein the Vestment of the Lord, which is a "coat of many colours", attracts the mind of man over everything else: Says he, therefore, in the July Number:—

"I am an optimist of the optimists. This is a whole, is a lively world. It is God's world and under the heaven-illumined suns and stars, there is no place for a personal devil or for a flaming sulphurous hell. The trials, the tears and the thorns that pierce our feet are but tonics, or temporary fly-tracks on the broad panorama of Nature—a panorama beautiful with gardens and groves and flowers and pasture-lands and grazing herds, murmuring streams, singing birds, blossoming orchards, broad wheat-fields and playful children; prophecying of forth-coming poets and prophets, seers and sages. There is ever a song of joy in my life. It is the song of the spirit. Conscious of its melody, I feel that this mighty universe is but a grand anthem of harmony. Everyday my inmost Ego signs the song of faith, of knowledge, of trust and of a glorious immortality".